neta as a medecine. The shrub, which is an Euphorbiacea, contains milky sap. It is a treatment based on the principle : Similia similibus curantur.

The Thongas believe that milk alone would never suffice to make a child grow : *Ñwana a kula hi miri, the child grows by medicine*, such is the adage which is universally met with. When you see a woman carrying a child on her back, you will notice hanging to the *ntehe* the reed (lihlanga) containing the black powder which protects against the dangers of the bush, and a little calabash half filled with water. This water is not pure water, it is the medicine called *milombyana*. This word is the plural and diminutive form of *nombo*, which means baby's ailment. There is a great *nombo*, convulsions, also called *tilo*, heaven, because this complaint is brought into a mysterious connection with the influence of Heaven (See Part VI). There is a small *nombo* ; this is the infantile diarrhea which so often troubles little children ; but both diseases are supposed to be caused by the *nyoka*, the intestinal parasite, the worm or snake (nyoka means both) which is in every child and must always be combated because, if unchecked, it will pass from the bowels to the stomach ; it will come and beat the fontanella (1) and will finally penetrate the chest. Then the little one will turn up his eyes, be seized by convulsions and die. Happily there are some drugs which have a wonderful effect on this dangerous guest ! One of my neighbours, who was a convert in Rikatla, gave me their names. The first is a very common Protacea (?) with large husks called the Dlanyoka, "the one which kills worms." Mixed with the roots of a Leguminacea called *Ñwamahlanga* and with two other plants found near the sea, it forces the worm to keep quiet. These drugs are boiled and the decoction is carefully poured into a special little pot called *khamba ra milombyana* which will be kept in the hut. Every morning the mother will warm the pot a little, pour some of its contents into a shell of sala and give the child a

(1) Tjaka-tjaka, the fontanella, plays a great part in the diagnosis of children's diseases and they often cover it with black wax. When the child hiccoughs, his mother or somebody else will blow on the fontanella to prevent vomiting. This will "make his heart stand" (yimisa mphilo).

853 grandmother, by name Mishidohi, who had an adult son and had had no other child since, prepared light beer and other appropriate food and succeeded in secreting milk in her own breast ; so the child was saved !

856 826 A child during these first months of its existence is regarded as a very weak creature. "I mati !" i. e. "It is nothing but water !" Hence perhaps the curious idea that a baby, just like a new born animal, is able to swim, at any rate it cannot be drowned : it floats on the water. When a woman carrying a little child on her back crosses a river and is in danger of being swept away by the stream, people shout to her from the shore : "Untie the 'ntehe' and let the baby cross. Think of yourself, the little one will follow all right." They say: "Psa yila, it is taboo that a baby should sink." Note the curious use of the word "yila" in this sentence.

3) Dentition.

856 364 351 As soon as the child has cut the two lower and upper incisors, the mother takes a white bead (tjambu) and ties it to one of the child's hairs above the forehead. This white bead is said to help the other teeth to come out normally. If this precaution were not taken, the child would not become intelligent ; he would shiver instead of smiling ; he would bring forward his lips and his tongue to prevent the air from getting into his mouth ! When all the teeth are duly cut, the bead is removed and thrown away *talm*, viz. on the *tala*. The *tala* is the ash-heap, the place behind the hut on which everyone throws ashes and dirt. It plays a great part in the customs of the Thongas and other South African Bantus.

195 The teeth (tinyo-menyo) of the children are called figuratively *hobe*. The *hobe* (pl. *tihobe*) means the grain of pounded maize which is white and very similar to a tooth. Hence the expression : "A humi hobe," "he has got out a grain of maize," employed to indicate the cutting of the teeth.

787 766 856 When a child cuts his upper teeth first, it is a bad omen. In the Northern clans and especially amongst the Ba-Pedi, it is a great taboo. At his death the child must be buried in wet soil.

843 remove the blood. The Thongas think that, as the menses are suspended, the blood accumulates in the body and must be taken away.

Pregnancy is not considered as a tabooed period. As we have just seen, sexual relations are allowed during that time, even recommended as favourable to the growth of the child. However, in view of the impending birth, some special taboos have been added to those which apply to all women.

A pregnant woman *must not drink water when standing up*. She must kneel down, otherwise the water would fall violently on the head of the child and hurt it!

843 It is taboo for her to *wrap her body* in too much clothing.
845 She must keep her belly bare and never throw her dress (kapulane) over her shoulders, lest the baby come to the light with its head covered with membranes, a complication which is very much dreaded by Thonga women.

She must not take *the sauce* of her porridge *too hot*. The child might be scalded inside and have black spots when born.

It is also taboo to *prepare the ntehe before the birth*, as no one knows what will happen. The child might die!

843 The future mother must not eat *pigeon's meat*, because pigeons
825 have no blood in the muscles of their breast. She would have no milk herself wherewith to nurse the baby. Nor must she even *look at a monkey*, lest she "take to herself" (tekela) the form of the animal and the child be like it!

A woman, in the beginning of pregnancy, must not visit a sick person. The latter might die.

843 As regards women dying during pregnancy, see page 166.

766 *Miscarriages* are very much feared amongst South Africans,
731 not for themselves, but because they are accompanied by an
787 uncontrolled effusion of a blood which is a terrible taboo. The
826 discharged foetus must be buried in wet soil, otherwise the rain will not fall; the country having been polluted will be dried up by hot winds. A strange rite called *nhelele* is performed in times of drought, when all the graves of children born prematurely and buried on the hill are searched, and their contents thrown into the mud, near the river. We shall discuss in Part VI the

837 684 692 The woman is questioned, and confesses when, where, and how many times he has sinned with her. If he denies this, the object taken from the hut is exhibited. The adulterer is condemned by the chief to pay a *whole lobolo*, £ 15 to £ 20, as much as is necessary to buy a wife. He is rebuked before the whole assembly. "If you had taken a girl, it would not have mattered at all. Why did you abduct a married woman ? Do you not know that it breeds endless trouble at court (tindaba) ?"

The counsellor of the deceived husband goes to the counsellor of the lover to claim the money. The latter must go to the guilty man. The parents of the adulterer insult their son : "You see! All this money lost now! If only you had lobola a wife with it!" They must help him to find it at once, because this is a law universally recognised : the price of adultery must be forthcoming. (Nandju wa bumbuye a wu pfumali). The poor man will have to pay ; he will even have to add a hoe to "drive away" (hlongola) the counsellor, who keeps it for his reward!

837 684 783 753 608 Why is adultery so strongly prohibited and punished ? Not at all from any moral consideration of purity or chastity, but for two other reasons. First a social one. Adultery with a married woman is a theft, because she is owned by a master. She is not punished herself, except when the watcher finds her out and gives himself the pleasure of thrashing her to his heart's content. The whole punishment falls on the man ; he is the thief. But there is also a physical reason for it : the *matlulana*! We have already met with this word. *Tlulana* means to jump over each other, to compete with each other. In the sexual domain it is said of two men who have relations with the same woman. "They have met [826] together in one life through the blood of that woman ; they have drunk from the same pool" (Viguet). This establishes between them a most curious mutual dependence : should one of them be ill, the other must not visit him ; the patient might die. If he runs a thorn into his foot, the other must not help him to extract it ; it is tabèo ; the wound would not heal. If he dies, his rival must not be present at his mourning or he would himself die (See page 137). Should he even be the actual son (sometimes it happens that a son commits adultery with one of the younger wives

524 but one stone, a poor *tshonga*, he says: "I have only caught women!"

524 127 461 Fighting and hunting are great sports for Natives; hence the popularity of the tshuba game. It has become such a passion with the men that they neglect all their duties to indulge in it, and it has been necessary, in certain Christian villages, to prohibit the tshuba altogether, as the whole male population was abandoning its work for the game!

461 538 517 826 The *evening games* are happily not so dangerous for the moral well-being of the village. Women who have worked the whole day now have their innings. This is the *tha* par excellence, the most refined amusement, the story telling. It takes place at eventide. It is taboo to *tha* in the middle of the day. Those who should transgress the law would become bald (!), and persons affected with loss of hair are commonly and jocosely accused of having told tales at midday. So, when the moon shines, when all the work of the day is ended, all the inhabitants assemble at one of the firesides to amuse themselves. They rarely gather together on the hubo for that purpose, as the square is reserved 524 for the discussion of matters of importance or for dances. The diversions at first consist of a parlour game, which is also known amongst Europeans, *guessing the charcoal piece (mhumhana)*. Two sides are formed opposite each other, women on one side, men on the other. One of the women, holding a piece of charcoal, puts it into the hands of one of the other partners, saying: "Dana, u shura ñwanaaaa'nga," (eat and be satisfied, my child). Then both present their closed hands to the other side saying: "Mhumha!" The man opposite must guess in which hand the charcoal is hidden. He flips one of the four hands with his finger saying: "Give me! Here it is!" If he has guessed rightly, he has won, and then proceeds in his turn to hide the charcoal in the hand of one of his own side. When they have had enough of this game and wish to finish it in the proper manner, *they pull their fingers* and make them crack *(ku ba tindjwati)*. Each of them pulls a finger in turn. The first who is unable to produce a sound is expelled from his side. Then those who have been beaten make faces, as ugly or funny as they can, at their victors; these must

644 When they have chosen it—it must be the stem of a nkonono
789 tree—they cut it and bring it back to the capital. In front walks the master of the ceremonies, Godlela, and behind him four men carrying the shiphandje. Those who accompany them have the right of entering the villages and stealing fowls. Woe to those who meet with this troop! They will be relieved of all they carry, "because the forked branch of the great medicine of the chief is taboo."

644 The sacred branch having duly reached the capital, Godlela
789 proceeds to the second operation, the *burning of the drugs*.
826 Mboza saw the magician take pieces of skin cut from buffaloes,
237 lions, hyenas, elans, panthers, snakes of various kinds and, last but not least, from the bodies of men, enemies killed in the wars: part of the skin of the forehead, the heart, the diaphragm, the nails, a finger, some ears... All these are roasted
644 in a large pot. On some mats are spread various magical roots
789 cut into small pieces; these are also thrown into the pot. The chief and all the sub-chiefs approach and, with hollow reeds, inhale and swallow the vapour and the smoke which emanates from it (1).

The preparation of the great medicine having been sucessfully accomplished, the great drum (nhumburi) of the capital is brought on to the square, and everybody dances, even women, who take assagais in their hands and sing: "We are thankful if we die (hi tlangela ku fa)" viz., "The country is in security, our invincible medicine is ready! We shall not be killed by enemies
644 but will die a natural death." Before extinguishing the fire which
789 was used to roast the medicines, Godlela takes a little water,
782 pours it on the glowing embers and, when it vaporises with the customary sound, he emits the sacramental *tsu* and prays to his gods, the departed spirits of the Tlhaltha family, as doctors always do, in order to obtain their blessing on the nyokwekulu.

618 (1) The Hlengwane sub-clan, which revolted many times against the legal chief and succeeded by its intrigues in provoking the war of 1894, after which it became the reigning family of Nondwane, used to abstain from participating in this "swallowing of the smoke," because, in former years, it had been defeated by Maphumpa's people and some of its men killed; their flesh had been used in the concoction of the nyokwekulu. So they feared to go and inhale the odour of their fellow clansmen.

l: Junod M-5 (1895-1909)1927 Thonga

644 our hammocks, which we had fixed to the roof inside a hut placed at our disposal for the night, we were trying to sleep when, about 4 a. m., we were awakened by an extraordinary sound ; it was in a very high key, words sung, shouted, volubly and monotonously, in fact a most peculiar and never-to-be-forgotten musical production! Further sleep was impossible, and for more than half an hour we were obliged to submit to this ear-splitting performance :

"Yethi (Bayete), we hosi, wene shitlangu sho ringana tilo, mathathala i tinyeleti, nkungu wa shone i hweti! We! nkandji wa ku wona, ku baleka minambyana!" — "Bahete! O chief! You shield us as heaven! The marks of this shield are like the stars! You who trample dry ground so that rivers at once spring forth!"

644 826 It was the *mbongi wa ku pfusha*, the herald sounding the reveille ; an individual who has "the chest well developed," as they say in Ronga, which does not mean that he is sound in the wind and possesses healthy lungs, but that he is a man of great eloquence. In our tribe the chest (pectus) is held to be the seat of knowledge and of the gift of oratory! Every morning, before sunrise, this royal flatterer comes to the door of the chief's hut and sings the glorious deeds of his ancestors, recalling their names and acts of prowess ; to these praises, he adds a general disparagement (sandja) of the chief himself, referring to him as a coward, a child in comparison with his father, his grandfather and all his noble deceased progeniters. "Lead us to battle! Show us what you can do!" And the chief must be awakened every day by this strange concert, which sometimes lasts for hours!

644

The flatterer likes to accompany his chief when he goes to visit the Whites. In front of the offices of the Municipal Council of Lourenço Marques, I once witnessed the arrival of Sigaole, chief of Matjolo, who came thither to look at Gungunyana, taken prisoner by the Portuguese in January 1896 ; his *mbongi* was among his following. This was an old man, named Mabobo. Dressed up in a jacket, by no means too clean, and with a cap on his head, he yelled the praises of the royal family of Matjolo ; this was in Zulu and doubtless in a special terminology.

682 lobola. Viguet explains that this is done according to the old
338 saying of Native law: "Nwombekazi a yi ambi nandju" viz. "a
826 cow which has calved is not used to pay a fine; the calf pays it."
672 (See page 217.) He adds that the ten hoes sent with the girl pay for the ribs of the murdered man. (The Ba-Thonga believe that the human body has only ten ribs!) A case of involuntary homicide
682 is generally not brought before the chief, as the law is well known
643 and no one would try to evade his duty. Should however the
672 murderer not have been on good terms with the deceased, the matter will be discussed before the Court.

If the murder was *deliberate*, it is punished by death.
682 At least such was the law in former times, when Natives still
672 possessed the power of condemning to death. Now the fine is also the remittance of a woman. But owing to the existing hatred, and from fear of being obliged to lobola the relative of the murderer, the family of the deceased does not take the girl. She is sold by her parents and only the money is remitted to the plaintiff. (Mankhelu.)

682 Amongst the Ba-Ronga, when a near relative of the murdered
627 man wishes to avenge himself by killing the assassin, his people prevent him from doing so, in order to bring the matter before the chief. When a man called Mashabe was killed by the son of Gigiseka, Maphunga's brother, the murderer, had to pay £ 20. The fine may be as much as £ 25, but the idea is also to help the bereaved family to acquire a new spouse and, through her, new members. As for the murderer, he is regarded with scorn, and despised by the whole community. For a whole week, he must eat apart. He is unclean. So, at the time of luma bukanye, (page 400), he must also take miluru medicine together with the warriors who have killed enemies; but he does not drink it boastfully, extolling his deed! People say of him: "Look at the murderer!" (Mboza.)

The vendetta, the savage custom which makes it incumbent on the relations of a murdered man to avenge his death themselves at all costs and by any means, is absolutely absent from Thonga custom. It may be said that, as regards punishment of murder, they have reached quite a civilised stage in their judicial

000 smoke, and rub the incisions with the powder. They will then be able to aim straight (See Annotatio 15). The powder specially prepared from the tendons of slain enemies will be spread on the paths during future wars ; foes marching on it unknowingly will suddenly become unable to walk and will easily be killed.

The Zulus are said to have the same customs as the Pedis.

726 I cannot guarantee that all the Thonga clans observe all these 789 customs.[1] The Nkuna magicians, in olden times, before they were 278 influenced by their Pedi neighbours, used to dissect the tendons 751 of the back (riringa) of the slain enemy, which they smeared with his medulla and hung to the shields of the warriors... 826 Enemies seeing these shields would "tjemeka nhlana" — "have their backs broken," a figurative expression which means to be terror stricken. A part of the body was also preserved and mixed with the war-medicine ; the idea which underlies this custom being evidently this : when you have eaten the flesh of your enemies, you have absorbed all their strength and they are unable to do you any further harm (1). We have seen that the "mbhulo," the "nyokwekulu," all the powerful "medicines of the country" carefully kept in each clan, contain a little human flesh. These drugs are used as protective war medicines ; most probably owing to the same principle.

II. *The treatment of the slayers.*

727 To have killed an enemy on the battle-field entails an immense 775 glory for the slayers ; but that glory is fraught with great danger.

266 (1) This custom is the only remnant of anthropophagy remaining amongst the Thongas, and I wonder if this superstition is not the true explanation of the origin of cannibalism. Where cannibalism still prevails, as amongst the Fan of the Congo, I am told that the bodies eaten are generally those of hostile clans, or occasionally that of a wife (who belongs to another clan according to the laws of exogamy). Is it not probable that, in the beginning, these feasts had a ritual and military value similar to that which we find in the administering of the war-medicine in South African tribes? In the course of time, the Fan acquired a taste for human flesh and ate it for their own pleasure. Dealing with anthropophagy, I must not forget that it occurred in several instances in South Africa after the devastation brought about by the Zulu expeditions of 1820-1830. In Zoutpansberg, in the mountains of Drakensberg, Natives reduced to starvation began to eat their fellow men. This also happened in the Bokhakha during the reign of Queen Male. (See Part IV.)

[1See pp. 476-477 -- Analyst]

533 fight, when returned from battle, as well as those sung during the march of the troop. I give the striking music of some of these in the next chapter. Tune 24 is the "Sabela nkosi" the great Mpfumo song, also adopted by other clans. Tune 25, with its splendid change from the minor to the major key, is the Tembe and Maputju classical war song. No. 29 is an old Nkuna war song, dating as far back as 1820, before the Zulu invasion ; No. 27 is the principal modern Nkuna song, and
535 No. 28 the Nkuna equivalent to the Ronga *Giraffe song*. These old chants are sung to the accompaniment of the military dance, which consists in trampling on the ground, while rhythmically brandishing the assagais, lifting them first to the right, then to the left, bending them sideways, then downwards, as if to pierce (I. p. 463). They are certainly wonderfully fine compositions.

533 I include in the same category the laudatory song of the *mbongi*
826 (I. p. 424), a branch of literature in which Court poets display
644 considerable imagination and an extraordinary gift for unbounded hyperbole. All the important chiefs have their mbongi and it is required of the man holding this office that he should have a good chest (shifuba), the chest being to the Thongas the seat of eloquence (as it was to the ancient Romans : Pectus est quod oratorem facit!). The elucubrations of these poet laureates sometimes last a very long time and may have real poetic value.

614 As we saw (I. p. 361) each clan and even each family
553 possesses its own laudatory phrase ; this is the *shibongo*, a word which generally means family name, but which etymologically signifies the formula by which the clan or family glorifies (bonga) itself. These formulae are usually short and often contain archaic expressions or allusions to unknown facts which make them very difficult to understand. I have given some of those from the Ronga territory. Here are two others, collected by the Rev. A. Jaques amongst the Transvaal Thongas, who seem to cultivate this custom more than the coast clans ; they are perhaps encouraged to do so by their Pedi neighbours, who are very fond of these formulae, called by them *mireto*.

who are beaten in the contest having to pay a forfeit which they redeem by telling a tale. So the tale is the conclusion of the game, the object of the whole entertainment. I have often seen exactly the same order followed in a European company playing parlour games. 538 517

This interesting scene may be witnessed from one end of the tribe to the other : "This is their evening prayer" said one of our converts to me, a woman who was also a clever story-teller, i. e. as we Christians have our worship every night before going to sleep, so the heathen gladden their hearts by their tales. Everywhere story-telling (ku tha psihitana) is considered the most refined and most pleasing of the games. The tales are called *shihetana* or *nsingo* (mu-mi) in Ronga, *ntyeketo* (mu-mi) or *nkaringana* (mu-mi) in the Northern clans.

Story-tellers are of all ages and of both sexes. I have heard little girls of ten amusing their play-mates with tales. Those I have collected were told by young girls of eighteen (Nkulunkulu and Ñwanawatilo), young men of twenty, (Khwezu, Maganyele, Simeon Makwakwa), and men of thirty and forty (Spoon, Jim Tandane) ; but the majority come from adult women, the most skillful being Shigiyane-Camilla, Sofia Midomingo, Martha and Lois. Some only know one tale, and repeat it on every occasion, like Jim Tandane, who used to narrate the story of an ogre, Ñwatlakulalambimbi, with such gusto that he was surnamed after his hero! But others can recite six, ten or twenty tales. Shigiyane, for instance, could entertain the company for many nights with her tales, some of which were very long. (See for instance "The little hated one," 24 pages, "Mubia, an ogre tale," 19 pages, in my *Chants et Contes des Ba-Ronga*). This woman's memory was wonderful, and the graceful manner in which she told her stories was no less astonishing. Nkulukulu had heard *her* tale ("The girl and the whale") only once in the Maputju country, and she had memorised it immediately with the little songs which enliven it. 538

Strange to say, there is a curious precaution to be observed in connection with story-telling : it is taboo to devote oneself to this occupation at noon ; it must remain an evening entertainment ; *if this rule is not followed, the transgressor will become bald!* 538 461 826

609 accepted as facts by the majority of his countrymen in Bilen. Is it not strange to notice that, whilst a great number of Europeans think of the Blacks as being all cannibals, these savages, on the other hand, believe exactly the same thing of us! Of course a closer contact with White people has already led them to a truer knowledge of what we really are, and they have discovered that, after all, there is not such a great difference between the various human races!

In former times the Thongas would seem to have believed that all White people, not only the Portuguese, dwelt in water. They were said to have eyes in front and behind and to see on all sides, so that it was impossible to escape from them. They used to kidnap Black people and take them away.

III. *The human body.*

1) Ideas of Anatomy.

815 826 The Thongas have never made an anatomic study of a human corpse. They have a riddle to this effect: "Ku pfura ndjilo mungema? — Ba lahla munhu wa ku fa." — "A fire of live coals? — They bury a dead man." As you never put your hand in the fire, so you would not touch a corpse. Nor have they ever made a post mortem examination! What they know of the human body is entirely derived from the inductions they have drawn from oxen, pigs and game which they cut open. Considering that the source of their knowledge is so indirect, one wonders that they have learnt so much of the human physical structure.

192 826 Having taught a little anatomy to the students of our Institute, I can bear testimony that they have names for most of the bones of the skeleton. *Pala* (dji-ma) means skull; *lihlaya* (li-ti), maxillary bone; *tinyo*, pl. menyo, teeth; *tshuri* (dji-ma), molar tooth (same word as mortar); *litlatla*, clavicle; *likhongotlo*, spine; *khatla* (dji-ma), shoulder blade; *shintjintji*, sternum; *shikangana*, extremity of the sternum; *libambo*, rib; (they believe there are *ten* ribs on each side!); *shikukwana*, humerus; *nkono* (mu-mi), cubitus;

ñwalihlanga, (mu-ba) femur ; *lihandja*, tibia ; they seem to know 192
nothing of the radius and the peroneus ; *guywa-guywana*, rotula ; 826
nhlolo, astragalus ; other bones are called by the name of the region, or the organ, to which they belong : the bone of the pelvis, *nyongwa* (yin-tin), the hip ; the wrist bones, *hlakala* ; those of the palm, *shipapa* ; those of the fingers, *litiho* ; those of the toes, *shikuñwana* ; those of the ankle, *shirendje* ; of the sole, *nkondjo* (mu-mi) ; the thumb is called *khudju* (dji-ma), and the big toe, *the great shikuñwana*.

The different organs are also known : *byongwe* (bu-ma) (Dj.) *bongwe* (Ro.) is the brain ; *tihlo*, pl. *mahlo*, the eye ; *ndlebe* (yin-tin), the ear ; *nhompfu* (yin-tin), the nose ; *nomo*, pl. *milomo*, the lips and the mouth ; *lidjimi*, the tongue ; *nkolo* (mu-mi), the throat ; they know that there are two pipes, one for food, the other for air, but they are not sure which is in front and which behind! *Hahu* (dji-ma), (Ro.), *phaphu* (Dj.), lungs ; *shidyelo*, the stomach ; *mbilu* (yin-tin), the heart ; *shibindji*, the liver ; *libengo*, the spleen ; *lipfalo*, the diaphragm ; *rumbu* (dji-ma), the bowels, including the male internal genitalia ; external genitalia of man and woman are taboo ; *yinso* (yin-tin) means kidneys ; *nhlonge* (yin-tin), skin ; *nwala* (mu-mi) nail ; *nsisi* (mu-mi), hair, etc.

But on pushing the inquiry somewhat further, we begin to notice a gross ignorance of important facts. The one word [843]
nsiha (mu-mi) means nerves, tendons, ligaments, veins and arteries ; *nyimba* is the uterus, but also means pregnancy. Natives seem to think that a new nyimba is created at each pregnancy. They know nothing of the glands and I never discovered a name for the pancreas.

2) Physiological notions.

For this reason it is obvious that they cannot know what really 827
happens in the body, and the marvellous and complicated system of our physical life. The mystery of the nervous system is entirely unknown, as is also the way in which blood (*ngati*, yin-tin) is formed from food, the digestive process, the circulation of the blood and the action of the air upon it, etc. We must not be

834 place at a given spot and according to a given order of precedence.
783 This will bring about the definite restoration of the village and a new and pure life will henceforth be possible.

761 I ought perhaps to offer some excuse for having dwelt at some
827 length on a subject which is generally left alone as indelicate. I hope however that my readers will agree with me that all these physiological conceptions and all these strange customs, far from being of a lascivious or licentious character, denote, on the contrary, a deep and earnest conception of life and an aspiration towards purity which it is most interesting to observe. They are at the same time amongst the most striking manifestations of Bantu Dynamism.

827 Beside these great principles of Thonga physiology, I may
576 mention a few other ideas relating to the various secretions of the human body.

578 *Spitting* (ku thuka) is a sign of want of respect, as we have seen (p. 310). It is especially prohibited in the presence of people who are eating, and if any one should spit, they will insult the culprit, saying to him : "Eat your own shikohlolo!" — When some one expectorates, others present will cover the phlegm with sand, not on account of taboo, but from disgust.

826 *Blood* (ngati, yin-tin) is also instinctively covered with sand, as
791 soon as it has been shed. This is a taboo, because wizards might use it to bewitch you! The charms of the wizards are commonly called *tingati*, bloods.

827 As regards *sweat* (nyuku, mu-mi), although I cannot assert that the idea is universal, I think it is conceived as coming from outside and falling on men like the dew (mbere) on the grass. When they enter a place which is close, Natives say : "There is sweat here." The etymology of this word is *ku nyuka*, to melt.

Excrement (matjimba) is looked upon as disgusting, but there is no taboo in connection with it.

Yawning (yahlamula) is attended with no superstition.

Hiccough (shitikwane) is not feared in children, but very much so in the case of sick people.

Belching (bisa) is sometimes considered as the result of having been bewitched, especially if the patient becomes thin. Magicians

also belch, to show the mysterious power hidden within them. 827

When any one *sneezes* it is the signal for bestowing upon him good wishes : "Butomi ni burongo!" — "Life and sleep!" The sneezer himself may begin to pray as follows : "Bupsayi! Bukwari! (two liturgical words of invocation to the gods) I pray to you! I have no anger against you! Be with me, and let me sneeze! Let me know sleep and let me know life, that I may go by the road, that I may find an antelope (dead in the bush), that I may take it on my shoulders ; or that I may go and kill 'ndlopfu bukene,' an elephant, (viz., meet with a girl and obtain her favour), etc. Now I say it is enough, you my nose!"

Cutting the *hair* has been referred to already (I, p. 146, II. p. 99). 826 In Tembe and Nondwane there is a curious superstition regarding hair : it is taboo to throw it away without precaution, otherwise a bird called *makhondjwana*, or *ñwantshekuto*, might find it and line its nest with it, and your hair would not grow any more!

IV. *The human soul.*

Thongas have a quantity of names to designate the *psychic faculties* and generally locate them in various organs of the body. 826 828 *Patience* resides in the liver, and the identification is so complete that there is but one word to express both the organ and the virtue : *shibindji*! *Hatred* is located in the spleen, and both are called *libengo* (from ku benga, to hate). *Mbilu*, the heart, is the seat of *genius* and intellectual gifts. A man expert in certain arts and crafts has been taught by his heart. From the heart come the decisions of the will : a heathen cannot be converted to Christianity because his heart has not yet told him to be so (mbilu a yi si hlaya). To have a good heart implies kindness, compassion. The chest, *shifuba*, not the lungs, is the seat of intelligence and eloquence (as pectus in Latin). A dumb man is a man "whose chest is dead." The diaphragm either *lipfalo*, sing., or *timpfalo*, plur., or *mapfalo*, is the conscience ; its contractions are identical with qualms of conscience (p. 75). The head and the bowels do not seem to be the seat of any special faculty.

Special precautions are taken in respect to twins when they pay a mourning visit. One of the grave-diggers meets them at the entrance of the village and says: "Do not fear, Children of Heaven." He then puts some ashes on their heads and on their fontanelles. This is done because twins are feeble (ma ni bushapu) and the defilement might affect them more than other children. They must therefore be protected by smearing the middle of the head, and the "extremity of the tree of life," viz., the fontanelle, with a preventive. The mother also undergoes a similar treatment. She must prostrate herself near the hut of the deceased, at the place where the wall has been pierced to make an exit for the corpse. Then the grave-digger brings some live embers in a broken pot, pours a little water on to them, and dips his fingers into the water; he then presses both his hands against the woman's belly and brings them round her waist, pressing them all the while against the skin, until they meet on the spine; thus she is "cured inside" (dahiwa ndjen). This will prevent her from suffering from internal troubles, to which she, having given birth to Tilo, Heaven, is particularly liable. (Comp. I. p. 151) (1).

From this brief description of the customs connected with twins in most of the Thonga clans, it may be seen that their explanation is twofold: 1) The birth of twins is a death, consequently a defilement, indeed the worst of all defilements. Hence the *purificatory rites* which bear the character of *passage rites*: the mother is secluded and passes through a period of isolation, after which she is again admitted to society after a painful "casting away of her misfortune." 2) But the cause of the defilement is not an ordinary death, but Heaven. *She is Heaven*; she is said to have

(1) Another category of persons bearing a special relation to Heaven are the *albinos*. Cases of albinism are not frequent amongst South African Natives, yet they are sometimes met with. They are called in Thonga *Khalandlati*, a word which means literally *charcoal-lightning*. It is believed that they have been burnt (hiss) by lightning in their mother's womb before their birth. "Ba tlalile, a ba wupfanga, ba hengiwi hi tilo," viz. "they are uncomplete beings, they are not ripe, they have been hated by Heaven"; these are the terms in which they are described. They are not however regarded as taboo (yila), they merely inspire disgust (nyenya) (p. 83). As regards women suffering from this kind of disgrace, other women do not smear themselves with the same ochre as they, lest they should give birth to albinos; they do not drink from the same cup. Men do not marry them, and in this respect they are classed with leper women and witches, who are also looked on as repugnant.